jtag this, iu Aristotle's judgment, Parmenides, Hesiod, and others, who made love, in like manner, senior to all the gods, were to be exempted .out of the number of Atheists; they understanding this love to be an active principle, or cause of motion in the universe, which therefore could not rise from an egg ,of the night, nor be the offspring of chaos, but must be something in order of nature before matter. Simmias Rhodius's Wings, a poem in honour of this heavenly love. This not that love which was the offspring of Penia and Porus in Plato. In what rectified sense it may pass for true theology, that love is the supreme Deity and original of all-things.—19. , That though Democritus and Leucippus be elsewhere taxed by Aristotle for this very thing, that they assigned only a material cause of the universe; yet they were not the persons intended by him in the fore-cited accusation, but certain ancieiiter philosophers, who also were not Atomists, but Hylopathians.—20. That Aristotle's Atheistic Materialists were all the first Ionic philosophers before Anaxagoras, Thales being the head of them. But that Thales is acquitted from this imputation of Atheism by several good authors (with an account how he'came to be thus differently represented); and, therefore, that his next successor, Anaximander, is rather to be accounted the prince of this Atheistic philosophy.—21. A passage out of Aristotle objected, which, at first sight, seems to make Anaximander a Divine philosopher, and therefore hath led both modern and ancient writers into that mistake.. That this place well considered proves the contrary, that Anaximander was the chief of the old Atheistic philosophers.—22. That it is no wonder, if Anaximander called senseless matter the TO *Qe~ov,* or God, since to ail Atheists that must needs be the highest Numen; also how this is said to be immortal, and to govern all; with the concurrent judgment of the Greek scholiasts upon this place.—23. A further account of the Anaximandrian philosophy, manifesting it to have been purely Atheistical.—24. What ill judges the vulgar have, been of Theists and Atheists; as also that learned men have commonly supposed fewer Atheists than indeed there were. Anaximander and Democritus Atheists both alike, though philosophizing different ways. That some passages in Plato respect the Anaximandriau form of Atheism, rather than the Democritical.—25. Why Democritus and Leucippus new modelled Atheism into the Atomic form.—26. That besides the three forms of Atheism already mentioned, we sometimes meet with a fourth, which supposes the universe, though iiot io be an animal, yet a kind of plant or vegetable, having one plastic" nature in it, devoid of understanding and sense, which disposes and orders the .whole.—27. That this form of Atheism, which makes one plastic life to preside over the whole, is different from the Hylozoic, in that it takes away all fortuitousness, and subjects all to the fate of one plastic methodical nature.—'28. Though it be possible, that some in all ages might have entertained this Atheistical conceit, that things